ARTICLES

OF

VISITATION & ENQUIRY

Concerning MATTERS

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Eccleſiaſtical:

EXHIBITED

To the Miniſters, Church-Wardens, and Side-men of every Pariſh within the

DIOCESE of *EXETER*,

In the Primary EPISCOPAL VISITATION

OF THE

Right Reverend Father in God

SETH

Ward

By Divine Providence

Lord Biſhop of *EXETER*.

LONDON,
Printed for *T. Garthwait*, at the Kings-Head in S. *Pauls* Church-yard, M. DC. LXII.

The Tenor of the Oath to be Adminiſtred to the Church-wardens and Sidemen of every Pariſh.

YOu ſhall Swear to enquire with your beſt diligence, and to make a true anſwer unto every Article in this Book now given you in Charge; and to Preſent every Perſon that now is, or of late was, inhabiting within your Pariſh, that hath done any Offence, or omitted any Duty, therein mentioned. And this you ſhall do, as in the ſight of God, uprightly and truly, without Favour or Malice, Hope of Reward, or fear of Diſpleaſure. *So help you God.*

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ARTICLES

OF

VISITATION and ENQUIRY.

Within the

DIOCESE of *EXETER.*

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS your Parish Church or Chappel kept in good and sufficient repair? Are the Walls thereof well covered with Lead, Tile or Slate? the Windows well glazed, the Floors well paved, the Seats well fastned, and conveniently placed, and all things so decently ordered, as becometh the House of God?

II. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down, or any of the Lead or Bells formerly belonging thereunto, been imbezelled, sold

or made away. In whose hands or custody doth the same, or any part thereof remain? Declare what you know, or have heard herein.

III. IS there a Font of stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church for the Administration of Baptism? And is there in your Chancel, a decent Communion Table, for the Administration of the Lords Supper; with a Carpet of Silk, Stuff, or fine Woollen cloath, and another Covering of white and pure Linnen to spread thereupon? And have you a fair Communion-Cup, or Chalice, with a Cover of silver, and one or more Flagons of silver, or pewter, thereunto belonging?

IV. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloath or Cushion for the same? A Bible of the last Translation, in a large Volume, and the Book of Common-Prayer, both well and substantially bound? Have you likewise the Book of Homilies, set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a Printed Table of the Degrees wherein Marriage is prohibited?

V. HAVE you a comely large Surplice for the Minister to wear at all times of his Publick Ministration in the Church provided, and to be duely washed at the Charge of the Parish.

VI. HAVE you a Register Book of Parchment, wherein to Register the Names and Sirnames of all such persons as are married, Christned, or Buried, within your Parish? together with the Names and Sirnames of both the Parents of the Children so Christened, expressing the day, month, and year of all such Christenings, Marriages, and Burials? And is the transcript thereof yearly, within one Month next after the 25 of March, brought into the Bishops Registry?

VII. HAVE you likewise another Book of Paper, wherein to record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book wherein to write down the Churchwardens Accompts: together with a strong Chest, with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe Custody? And lastly, have you a Bier, with a black Pearscloath, for the Burial of the Dead?

Tit. II.

Concerning the Church-yard, the Houſes, Glebes, and Tithes, belonging to the Church.

I. IS your Church-yard ſufficiently fenced with Walls, Rails, or Pales; and decently kept from the annoyance of Swine, Horſes, and other Cattel? Hath any perſon encroached upon the ſame? or made any door into it, out of his own ground or habitation, without allowance from the Ordinary? Have any Trées there growing been cut down? how long ſince, by whom? and to whoſe uſe and benefit?

II. IS the Houſe of your Parſon, Vicar, or Curate, (with all the out-houſes thereunto belonging) kept in good and ſufficient repair? Or, have any of the ſaid Houſes, or Out houſes, been defaced or pulled down without licence from the Ordinary? and by whom? Hath any perſon encroached upon any Garden, Yard, or Cloſe, belonging to your Parſonage or Vicarage houſe? or cut up any Trees growing thereon? or changed or removed the ancient Marks and Bounds of the ſame?

III. HAVE you a true and perfect Terrier of all the Glebe lands, Gardens, Orchards, Tenements or Cottages, belonging to your Parſonage or Vicarage? As alſo a Note of ſuch Penſions, Rate-tythes, and Portions of Tythes, or other yearly Profits (either within or without your Pariſh) as belong thereunto? Have any of the ſame been withheld from your Miniſter? or by whom; as you know, or have heard?

IV. HAVE any of the Ancient Glebe-lands belonging to your Parſonage or Vicarage been taken away, or exchanged for other, without the free conſent of the Incumbent, and licence from the Ordinary? Have any Incloſures been made in your Pariſh, to the detriment of the Church, by the decay of Tillage, and converting Arable-land into Paſture? by whom hath the ſame been made? and how many years ſince? and how much is your Parſonage or Vicarage diminiſhed thereby in the yearly value thereof, as you know, believe, or have heard?

Tit. III.

Concerning Miniſters.

I. IS your Miniſter a Prieſt or Deacon, Epiſcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or ſuſpected to have obtained either his Benefice or Orders by any Simoniacal compact?

III. HATH

III. HATH he been legally Instituted and Inducted into his Benefice? and did he within two months after his Induction, publickly in the Church, upon some Sunday or Holy-day, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his assent thereunto?

IV. HATH he ante other Ecclesiastical Benefice, Prebend, or Dignity? Is he constantly resident upon his Benefice amongst you? How manie weeks in ante one year hath he been absent from it without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders? an able and discreet person, and conformable to the Lawes and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? and doth he serve in ante other Church besides? and what yearly Stipend doth your Minister allow him?

VI. DOTH your Parson, Vicar, or Curate, in reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against impenitent Sinners, use the form and words prescribed in the Book of Common-prayer, without anie addition, omission, or alteration of the same? And doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating anie Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit as is suitable to his Degree?

VIII. DOTH he observe the Holy-daies and Fasting-daies, as also the Ember weeks, and the yearly Perambulation in Rogation-week, as in the Common-prayer Book, or by the Ecclesiastical Canons is appointed; giving notice to the Parishioners of everie of the same in the Church, in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been licensed to Preach by the Bishop, or either of the two Universities? If so, Doth he then constantly (unless in case of sickness, necessarie absence, or other reasonable impediment) himself Preach in your Church or Chappel, one Sermon everie Sunday? or if he be not a Licensed Preacher, or being so Licensed, be hindred by sickness, or otherwise, as aforesaid; doth he procure a Sermon to be so preached by some other Minister, a Licensed Preacher? or one of the Homilies set forth by Authority, to be there read by a Priest or Deacon lawfully Ordained?

X. DOTH your Minister diligently instruct the youth of your Pa-

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rich in the Church Catechism? and doth he prepare and present them, being so instructed, to be confirmed by the Bishop? and doth he endeavour to reclaim all Popish Recusants, and other Sectaries, (if anie such be inhabiting within your Parish) to the true Religion established in the Church of England, and to their bounden duty in obeying the Lawes, and submitting to the Government thereof?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of death? Is there anie Child past Infancy, or other person of more years, through your Ministers default, yet remaining unbaptized in your Parish? Doth he baptize anie without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children?

XII. DOTH he in his Sermons preach sound Doctrine, tending to the edification of the people in the knowledg and faith of Jesus Christ, and obedience to Gods holy Commandments? or hath he at anie time (as you know, or have heard) preached anie False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the people into parties and factions, to the disturbance of the publick peace and unity either of Church or State?

XIII. HATH he presumed to Marry any persons in private houses? or such as being under age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? or at any other hours than between Eight and Twelve in the Morning, unless he had License or Dispensation so to do?

XIV. DOTH any person preach in your Parish as a Lecturer? hath he allowance from the Bishop for so doing? Doth he before his Lecture read Divine Service, according to the Book of Common-prayer? and is he in all respects conformable to the Lawes and Orders of the Church of England?

XV. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings or Exercises not appointed by Authority? or doth he, or any other, either Minister or Lay person, hold any Conventicles or Meetings in private houses within your Parish for people of several Families to resort unto, under the pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Lawes and Canons in that case provided?

XVI. IS your Parson, Vicar, Curate, or Lecturer, a man of sober, unblameable, and exemplary Life? Doth he familiarly converse with ungodly, vicious, and excommunicate persons? Is he a frequenter of Taverns or Ale-houses? a common Gamester? a prophane or obscene Jester? a Swearer, Railer, Brocker, or Quarreller? Doth

he

he set Neighbours at variance one with another? or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker? or vehemently suspected of Incontinency with any person, either within your Parish, or without? Doth he wear his hair of an immoderate or uncomely length? Is his apparel grave and decent, both for fashion and colour, as the Canons of the Church require? Or is his Carriage and Conversation, in any kind whatsoever, Disorderly or Scandalous, and unbeseeming a Minister of Jesus Christ?

Tit. IV.

Concerning the Parishioners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker or other Sectary, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church, or that make profession of any other Religion then what is established in the Church of England? and if there be any such, what are their Names?

II. IS there any person in your Parish, that lieth under a common fame, or vehement suspition of Adultery, Fornication, or Incest? Are there any common drunkards within your Parish, or common swearers, or blasphemers of Gods Name, or any that are noted to be railers, unclean or filthy talkers, or sowers of sedition, faction and discord amongst their neighbours?

III DO any of your Parish upon the Sundayes or Holy dayes, follow their bodily and ordinary labour? or permit their servants so to do? are any shops kept open, or wares sold? or do any Victuallers, Innkeepers, or other Victuallers and sellers of Wear or Ale, suffer any persons to tipple or game in their houses upon those dayes?

IV. DOTH every person inhabiting or sojourning within your Parish duely resort unto your Church, Chappel or Chappels, upon every Sunday and Holiday appointed for Divine Service? Do they then and there abide quietly with reverence, order and decency, during all the whole time of Common-Prayer, Preaching, or other service of God there used? and are there any among you that come onely to the Preaching, and not to the Common-Prayers of the Church?

V. DOTH every person reverently uncover his head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel at the Prayers, and stand up when the Creed and

and Goſpel are read, making due reverence when the Name of our Lord Jeſus is mentioned?

VI. ARE there any in your Pariſh that refuſe to ſend their Infant-children to be baptized publickly in the Church unleſs in caſe of urgent danger; in which caſe, the child may be baptized at home by a lawfull Miniſter, after the form and rites appointed in the Liturgy? Or do they ſend them to be baptized in ante other Pariſhes, or after other form than is appointed? Or do they kéep them unbaptized ante longer time than the Church alloweth? And are there ante Infants or more aged perſons in your Pariſh as yet unbaptized?

VII. DOTH every Houſholder in your Pariſh cauſe their children and ſervants to learn their Catechiſm, and to give an account thereof unto your Miniſter, as he ſhall require it of them openly in the Church upon Sundaies and Holy-daies, as in the Book of Common-prayer is appointed: that when they are well inſtructed in the ſame, they may be confirmed by the Biſhop?

VIII. IS there ante perſon in your Pariſh, who being 16 years of age, and well inſtructed in Religion, doth not receive the Sacrament of the Lords Supper, at leaſt three times in the year, of which Eaſter is alwaies to be one? Doth ante in your Pariſh refuſe to receive the ſame kneeling? or from the hands of your own Miniſter, repairing for it to other Pariſhes and Miniſters abroad? Or are there any ſtrangers not of your Pariſh, that forſake their own Churches, and uſually repair to yours for it?

IX. HAVE you any among you that be denounced and declared excommunicate for any crime committed? How long have they béen ſo excommunicated? And do any of your Pariſh kéep ſociety with them before they be reconciled to the Church, and abſolved?

X. ARE there any living in your Pariſh, who have been unlawfully married, contrary to the Lawes of God? Or any that being lawfully divorced, have married again? Or any that being lawfully married, and not ſeparated or divorced by courſe of Law, do not cohabit together?

XI. ARE there any married women in your Pariſh, who after their delivery from the peril of Child-birth, refuſe to make their publick thankſgiving to God in the Church? And when they come ſo to do, do they come decently apparelled, and make their offerings according to cuſtom?

XII. ARE there any belonging to your Pariſh, who refuſe to pay their duty for Eaſter Offerings to your Miniſter? Or any that refuſe to contribute, and pay the rate aſſeſſed upon them, for the repair of your

Church or Chappel, and for the providing of such books, furniture and ornaments, as be requisite for the performance of all Divine offices there?

XIII. DO any refuse to bury their dead according to the Rites of the Church of England? And are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any goods administred, without a due grant from the Ordinary? Did anie dying in your Parish or elsewhere, leave anie Legacy to your Church or Chappel, or to the use of the Poor, or to anie other pious and charitable purposes? What were those Legacies, and how have they been bestowed?

XIV. DO you know, or have you heard, of anie Patron, or other person in your Parish, having the presentation or gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clark or Minister to it upon any bargain, either for money or pension, or lease, reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal compact whatsoever?

XV. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel without leave from the Ordinary?

TIT. V.

Concerning Parish-Clarks and Sextons.

I. HAVE you belonging to your Church or Chappelry a Parish-Clark, aged 21 years at the least? Is he of honest life and conversation? and sufficient or able to perform his duty in reading, writing, and singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services in the Church? Are his wages duly paid unto him? or who withholdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the doors of your Church, that they be locked and opened at due time? And doth he keep the Church or Chappel clean from dust, cobwebs, and other annoyance? Doth he toll or ring the Bells at the due accustomed hours before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? And when any person is passing out of this life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the neighbours may thereby be warned to recommend the dying person to the grace and favour of God?

Tit. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons, and Midwives.

I. IS there any Hospital, Alms-house, or Free-School founded in your Parish? Who was the Founder, or is now the Patron thereof? and what is the yearly Revenue, or Stipend, belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such Grants and Ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish who is not allowed thereunto by the Bishop, or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion, set forth by Authoritie? Doth he cause them upon Sundaies and Holidaies orderly to repair to your Church or Chappel, and see that they behave themselves there quietly and reverently, during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practise Physick or Chirurgery or any woman take upon her to exercise the office of a Midwife, without approbation and license from the Ordinarie?

Tit. VII.

Concerning Church-wardens and Sidemen.

I. ARE the Churchwardens of your Parish yearly and duly chosen by the joint consent of your Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Churchwardens given up their due Accompts to the Parish, and delivered up to the succeeding Churchwardens the monies remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Churchwardens and Sidemen take diligent care, and see who of your Parishioners be absent from the Divine Service and Sermon in your Church or Chappel, upon Sundaies and Holidaies? And if you find any to have absented themselves without a sufficient cause, do you by warrant from some of the Justices of Peace, levie of them by way of distress upon their goods, the sum of 12 pence for everie such day of their absence, according to the Act of Parliament in that case provided?

provided? And do your distribute the several sums so levied, among the Poor of your Parish, according to the Law?

IV. DO your note them that come late to Church after Divine Service is begun, or depart before it be ended? Do your suffer none to stand idle, or talk together in the Church-Porch, or to walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO you suffer no misbehaviour or disorder to be done by men, women, or servants, or children, in your Church or Chappel? Are you carefull that none of them sit, lean, or lay their Hats upon the Communion-Table? Do you permit no Minstrels, no Morris-dancers, no Dogs, Hawks, or Hounds, to be brought or come into your Church, to the disturbance of the Congregation?

VI. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

VII. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their names the same day in a Book provided for that purpose, together with the name of the Bishop that licensed them to preach in this Diocese? and do you permit no other to preach?

VIII. HAVE you (the Churchwardens and Side-men) now sworn to give in a true answer unto all these Articles of Inquiry in all their several Titles, taken sufficient time to draw up your Presentments, and therein consulted with your Minister for his faithfull assistance?

FOR know you assuredly, That as the true discharging of your Office is the chief means whereby publick Disorders, Sins, and Offences in your Parish may be reformed and punished: So if you wilfully refuse to present such crimes and faults as either you know to have been committed, or otherwise have heard of by publick fame; That in such cases, the Bishop and his Officers are to proceed against you, in their Ecclesiastical Courts, as in Cases of wilful Omission and Perjury.

SETH: EXON.

THE Ministers of every Parish are desired to give in the Names of such of the younger sort, in their several Parishes, as they judge fit to receive Confirmation from the Bishop, and to present them to be confirmed; especially such as having competently learned their Catechism, have not yet received the Holy Communion.